

ROSICRUCIAN DIGEST

OCTOBER, 1951 - 30c per copy

Does Fear Enslave You?

How to use knowledge
to solve problems.

▽ △ ▽

The Mystic Three

A profound study of the
third element in creation.

▽ △ ▽

War Panic

Hysteria and civilian
desertion signify internal
weakness.

▽ △ ▽

Featuring:

- *Mysticism*
- *Science*
- *The Arts*

▽ △ ▽

Next Month:

*Modern
Alchemy*





This Month's Feature

Student Supplies



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ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



VISTA OF THE PAST

Through the ruins of a sanctuary in Karnak Temple, Egypt, may be seen an imposing statue of King Tutankhamen. To the right, mid-distance, may be seen a portion of the square heraldic columns. One has a magnificent bas-relief of a lotus stalk and the other, a lily. One design represents the lands of Upper Egypt and the other, the lower regions of the Nile. These designs left their influence on art and architecture down through the centuries.

(Photo by AMORC Camera Expedition)

The Music of the Spheres



Are You In Tune With The *Infinite*?

HAS your whole being ever pulsed with a mysterious *exhilarating* rhythm? Have there been days when life suddenly and unexpectedly seemed especially enjoyable—when all of nature and yourself seemed to be swept up in a *silent symphony* of ecstasy? Have you longed to sustain such occasional experiences because of the self-confidence and peace of mind they instilled within you?

High above the earth lies the cause of such strange phenomena. Within the canopy of space great worlds revolve at constant speed. With preciseness not conceivable by man, stupendous universes retain their relative distances—energies unwaveringly oscillate to and fro. Such is Cosmic motion—the orchestration of the *infinite*. If reducible to sound, it would be music Divine! Yet, silent as it is, this music of the spheres, this Cosmic *harmony*, prevails throughout all nature. The smallest living thing and the largest universe, alike, have their particular note in this scale of rhythm.

There are ways to attune yourself with these

Cosmic and natural forces! There are ways in which your being may be continuously stimulated by this harmony of nature, resulting in an influx of greater *personal power*. The Rosicrucians (*not* a religion) are a world-wide philosophical fraternity. Let them show you in simple words how to attune yourself, mentally and physically, with the Infinite for the *fullness of living*.

Accept This *Free Book*

Write today for a *free* copy of the book, *The Mastery of Life*. It has been instrumental in helping thousands to find themselves. It has revealed to many a heretofore *unsuspected* power. Use the coupon below for your copy.

Scribe S.P.C. Rosicrucian Order, AMORC
San Jose, California, U.S.A.

I am interested in knowing how I may attune myself with the harmony of the universe. Please send me the *free* book, "The Mastery of Life," which explains how I may receive such knowledge.

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ADDRESS _____

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXIX

OCTOBER, 1951

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

WAR PANIC

By THE IMPERATOR



News of the adverse international relations as disseminated by the press and radio not only confuses the public, but at times also causes a mild hysteria. This is particularly notable in North America which, although it participated in the last two world wars, escaped actual destruction of its homeland. The European populace has memory of the bitter experiences of the last conflict to draw upon in making preparations for a possible new major conflict. In consequence, it is less inclined to a conduct which in effect constitutes panic.

One of the common and yet natural queries is, "Where shall we go to avoid a possible atomic bombing?" In the first place, there is no assurance as to where an enemy will strike. The more probable a target appears may perhaps be the reason why it would *not* be selected by the enemy. Military strategy—as well as logic—indicates that a nation will do its utmost to safeguard essential industries, large port facilities, and the like. It is in such places that it will concentrate its strongest, counter air force and its net of radar warning posts. Inasmuch as at the beginning of a conflict the *surprise element* is paramount in gaining an advantage and in demoralizing the opposition, the enemy will probably strike where least expected.

Fleeing to mountains and deserts in the interior of a country, as some persons who are motivated by war panic are now doing, is not as good judgment as it may seem. Admittedly, an enemy will not waste expensive matériel and

personnel on bombing semidesolate areas. The persons who have retreated to such regions will, in the event of actual conflict, be faced by other circumstances not much less devastating than the bombing. Such remote areas within, for example, the United States, do not provide ample food supply. Usually food and other essentials must be transported to them by means of railroads, or by vans or trucks from produce centers. An actual invasion or serious bombing of major cities would immediately disrupt all normal transport of these goods. Available facilities would be concentrated to serve the stricken areas, to provide medical and military supplies. Thus those "in hiding" would be forced to leave their retreats for needed commodities. In addition, imposed rationing would make it impossible for them to accumulate an advance or sufficient amount of supplies during the actual emergency.

To Flee or to Serve

Being further realistic, which means an analysis of a probable course of events in such an emergency, those who had sought refuge would be compelled to leave their retreat by Government order. Men and women who are able-bodied would be commanded, almost regardless of age, to participate in some capacity to assist in stricken areas. Women would be drafted to hospital duty, notwithstanding any lack of training. Men would be obliged to clear away litter and extinguish fires, as well as to remove those who are stricken and helpless.

Obviously, no portion of the populace is going to be permitted, in the event of the circumstances of an actual fight

for survival, to shirk its moral duty. The fact that some may have fled to a refuge before the conflict began would make of them no exceptions. Those who refuse to report for duty, or that it would be disclosed later had not done so, would be considered derelict in their responsibility. They would be subject to severe penalties or imprisonment—if not worse.

No intelligent person wants a World War III. Neither side of the factions favors such a plan. It is obviously too extremely dangerous. On the other hand, the elements of pressure which are building up may get beyond the point of control and precipitate such a war. Regardless of who would be the military victor, he would still be the loser. Devastation and chaos would thwart all the success that one might hope would emerge from such a victory. It is apparent, then, that each human being who *thinks* and who has the opportunity of converting his thoughts into actions will try to constrain war. It is incumbent upon him to remain as an active and integral part of his present society, *not to abandon it*.

National Impotence

Politicians down through the centuries have been notably more concerned about their political ambitions than their public charge, namely, the welfare of the nation which they represent. What they often profess to be *the best*, only reflects an attempt to stabilize their own party, its policies, and their particular interests. Nevertheless, such politicians are inordinately sensitive to the wishes of their constituents—the voters. Sometimes such sensitivity results in a benefit for the people and for the state, and other times it does not. History is replete with incidences to indicate that the masses have often been wrong in their demands. But politicians for their own welfare continue to keep their collective ears attuned to the public demands. It is, therefore, necessary for you to remain where you can voice, *by ballot*, or by some other medium, an opinion which can influence your political representative to pursue a sane and just course in his legislative functions.

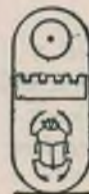
Let us assume that the major portion of the civilian populace of a nation

would be susceptible to war hysteria and that it could and would retreat from industries and from food, transport, and other essential centers of activity. This would result in a *national impotence*. No adequate defense could then be planned or executed. Most modern wars are technological, which means that behind each combatant or soldier there must be many civilian workers. Not all those workers necessarily need to work in armament plants or to make the machinery of war. Your very job, the one you have always been working at, in all probability in the event of war would directly or indirectly be important to your nation. To flee to the mountains or to the deserts is to assume that in some way the defense of what you now cherish would be carried on and that at a later time you could return to resume your previous way of living. Such reasoning is folly. *It is desertion* from your duty as an integral part of society. It would only result in expediting the ravishing of your nation. It would constitute a guarantee of the extinguishing of all potentialities of a return to normalcy in the future.

There are those who might reply, "And of what assistance could I be to my fellow citizens if I were suddenly killed by remaining in the area of a probable bomb attack?" Your remaining to help *prepare for contingencies* as directed by governmental authorities forestalls the possibility of an open conflict. It at least delays it. An enemy, as part of its psychological warfare, tries every way within its means to demoralize the civilian populace. Signs of panic and a retreat of the people are evidence to the enemy of internal weakness. They constitute the signal for attack. In the event of actual warfare you might lose your life by remaining in a large metropolitan or essential area. That is a necessary calculated risk which you take as a citizen in performing your duty in trying to prevent war—or in the defense against attack.

Individual Responsibility

These remarks are not intended to be chauvinistic, that is, an appeal to blind patriotism. Rather, they seek to set forth the expedient things to do under the present trend of events. Let



us not be so self-righteous in our thinking as to presume that the events of the day are not our personal responsibility or doing. If we, the peoples of the world, are on the verge of another world war, a considerable portion of the fault for that is ours as individuals. Our indiscriminate world tariffs, our often humiliating immigration restrictions, our economic and political coalitions, our general indifference to the problems of other peoples, our frequent religious bigotry, our often false sense of national supremacy has contributed to the situation that prevails. Our desire to have affluence, money, and personal power before principle, to have comfort before security, and vanity before understanding, have encouraged those adverse developments which have resulted in many quarters in the last three decades.

We boast that we are a democracy. What have we done with our rights of freedom of thought and action in furthering other than our national and personal affairs? What have we done in the last thirty years to help improve the general peacetime conditions of the world? We have allowed a tighter fence to be built around our immediate interests, which we call our national boundaries, and we have come to think that just that which lies within that fence is our world. Suddenly we have learned that when a fire rages it does

not always stop at the fence, but spreads over it. Had we concerned ourselves more with *the true world*, realizing how much we, as a people and as a nation, depended upon it economically and politically for our security, some of the dangers now confronting us could have been mitigated.

The unity which we frantically seek to accomplish at this time among the nations so as to still the tidal wave, which might engulf us, could have been seriously considered previously. Then, there might not have been a tidal wave. To have accomplished this in years past would have meant some sacrifice of the sovereignty of our respective nations. It would perhaps have meant, as well, the lessening of those standards of living which some of us are enjoying. Not having done these things, there is now the danger of being compelled to ward off a complete loss of sovereignty and a continual reduction of our standards of living for indeterminate time.

Mystically, the events of the day are our individual Karma, because of our individual indifference and often thoughtlessness. To retreat now is only to compound the lesson which we must learn. This is our era of the world. It is ours to *ruin* or to *right*.

Because of the Emperor's absence overseas, we have reprinted this article by him, from *The Rosicrucian Forum*—February, 1951

EGYPT'S YESTERDAY AND TODAY

In ancient times the land of Egypt was the site of an advanced civilization; today it is becoming the crossroads of the modern world. A study of its history and knowledge from the past to the present is not only an intriguing story, but a means of gaining useful knowledge of the story of the human race as well. Particularly to Rosicrucians is Egypt's history of interest. The rituals and traditions of Rosicrucians, based upon the knowledge of the ancient civilization of Egypt, give us a direct association. The Rosicrucian Supply Bureau carries the following authoritative books on Egypt, its people, and its story through the ages. One or both of these books should be in your library. These may be ordered at the prices indicated, postpaid.

The History of Egypt, by James Breasted.....\$10.00
One of the most complete and authoritative single volumes on the history of Egypt available today.

The Dawn of Conscience.....\$ 3.75
by James Breasted

*The
Rosicrucian
Digest
October
1951*



Does Fear Enslave You?

By DR. H. SPENCER LEWIS, F.R.C.

(Reprinted from *Rosicrucian Digest*, April 1936)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



ANY persons are actually controlled or directed in all of their thinking and acting by the emotion of fear without being directly conscious of the degree or extent of the influence; on the other hand, there are multitudes who thoroughly realize that the greatest and most enslaving problem which they have to face is the Frankenstein monster of fear.

Many of our members, hosts of our friends and acquaintances, and thousands of individuals not connected with our organization, have written to us from time to time asking whether we could help them to escape from this subtle and ever-present influence of fear. Do not be too sure that fear is not affecting your life. You may be like millions of persons who glibly state that they are not affected by any superstitious beliefs, and yet a casual inquiry concerning their thoughts and habits will show that they are more or less guided by superstitious creeds or dogmas, ideas, or practices which they have almost unconsciously adopted.

Perhaps the greatest element of fear that is almost universal in human beings everywhere is *fear of the unknown*.

Among psychologists and psychiatrists, fear of the unknown is classified as a fundamental, logical, and reason-

able emotion. But the strange thing about this fear of the unknown is that it increases with a certain degree of intelligence or with a certain degree of acquired knowledge. The very ignorant, unthinking, unintelligent person has less fear of the unknown than the one who has a smattering of knowledge and a small degree of wisdom. The little child who has not learned much of life has less fear of unknown things and is less affected by his lack of knowledge than the adult who has acquired some knowledge and has dabbled inconsistently and improperly into a lot of subjects which have given him a false or incomplete idea of many important principles. The child who knows nothing of fire does not fear it. The person who has had only a little experience with fire becomes enslaved by the fear of it, while the one who has learned much about it and has had much experience with it has little fear of it; the same is true of many of the elements and principles of life.

Need of Positive Knowledge

It has been found that as we become better acquainted with the fundamental principles of all natural laws, we become less fearful of the unknown—the unknown principles, the unknown actions of these principles, and unknown conditions and situations. The greatest expression of such fear is made mani-



fest by the average person when he realizes that he is on his so-called deathbed or face to face with the possibility of imminent transition. The realization that the future state and future conditions across the borderline are unknown, creates the most horrifying fears. It makes the prospect of transition the most dreadful picture, the most terrifying realization, in the minds of those who look upon the future state as an unknown condition.

Despite the fact that every branch and denomination of the Christian religion teaches that life beyond death, or the life that follows this existence on earth, is a magnificent and beautiful experience filled with all the possibilities of joy and happiness, and even though all of these Christian denominations sing songs of joy in anticipation of their spiritual contact in the future, the average Christian on his deathbed is like the average person of no religion at all in fearing the unknown beyond the grave. This is not meant as a criticism of the Christian religion, but a criticism of the weakness of human faith. Faith seems to sustain the average human being in matters that are of passing or temporary value, but when it comes to matters that have duration and continuous influence, faith seems to be of little value when positive knowledge is lacking. Only those who feel that they have convincing knowledge of what the future holds in store for them, or whose faith is sublime and transcendental, are unfearful of the change that takes place at transition and of what lies just beyond the borderline.

We see this trait of fear of the unknown made manifest by normal persons when they enter a building or structure with which they are unacquainted and find themselves in the dark and about to cross the threshold into a room that is unknown to them. The fear of what lies just beyond the threshold in such a case is identical with the fear of the future. And there are those who fear taking a journey on a steamship because, never having crossed the ocean and having no conviction or positive knowledge of what lies beyond the horizon, they are fearful of it. I have talked with scores of persons who began to express this fear

the moment the great steamship had been freed from its dock and had pointed its bow toward the eastern or western horizon of the sea. Immediately they began to question what the evening and the morrow would bring, and what would happen in the dark of the night or in case of a storm, or what would happen when one's foot was placed upon foreign soil.

We have noticed that little children will rush into a dark room or into empty places unconscious of any fear or any hesitancy. Yet after a child has been told something of the dark and given some little knowledge of its dangers or possible dangers, or fictitious dangers, this little knowledge makes him conscious that there is more knowledge which he does not possess and it is this lack of knowledge that constitutes the elements of the unknown.

Teaching a little child that he must not go here or there because of the bogeyman—a habit that was quite common thirty to fifty years ago—made more children fearful of the unknown than any one other thing, and it had an influence upon them throughout their lives. The fictitious, mythical, fairylike bogeyman of their childhood grew as they grew until he was a Frankenstein monster of huge size in their adulthood, always just across the threshold, or just behind a door, or hidden just beyond a veil or curtain and ready to seize hold of them if they ventured too far.

Unconscious Influences

And this leads us to the second analysis of the fear complex. It is a hesitancy which unconsciously affects us and seizes hold of us in our thinking and acting when we are venturing into new lines—new acts and fields of thought. It affects the businessman in his business and social affairs, and it affects the woman at home in her social and home affairs. It affects young and old alike. Experiences in life which beget wisdom and knowledge are the only things that eventually free such men and women from the influence of fear.

The emotion of fear is not always on the surface and it is not easily recognized as such. Many persons, if not most of the educated and intelligent

men and women, have different names for this bogeyman of fear. The most common name for it is *Caution*. Other names are Reasoning, Consideration, Analysis, Preparation, and Forethought. Those who claim to have no superstitious beliefs will tell you that the hesitancy they manifest is due to a hunch, whereas in fact it is their superstitious belief that fear is warning them.

There is a vast difference between the hesitancy that results from real cautiousness and the hesitancy that comes from subconscious or conscious fear. One may be thoroughly adventuresome and free from any fear in entering an unknown field or taking part in an exploration of the unknown conditions of the wilds or unexplored portions of any continent, or even of entering the mouth of a sleeping volcano, and yet one can be cautious. Being cautious does not inhibit our actions and delay our procedure as much as it causes us to be on guard in consideration of the known things or anticipated possibilities.

Caution, preparation, analysis, and study are excellent matters of procedure in all the affairs of life. They beget progress and are the handmaids of adventure. Fear, on the other hand, frustrates our plans and turns our footsteps backward or enslaves us in our present position and makes us unable to proceed, to advance, to grow, expand, or develop.

It is claimed by some that fear is an inherited quality of nature, particularly when the fear complex is strongly developed and not of a subtle, subconscious nature. I will not argue the point, for it may be true that some degree of fear has been inherited through frights and fearsome situations experienced by the mother during the prenatal period, or through the inheritance of cowardice from either one of the parents; but whether inherited or acquired, fear is an emotion that can be overcome and for which we have no excuse, least of all the alibi that it is the result of some experience on the part of our forebears.

Life, a Conquest

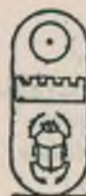
Fear is the very antithesis of bravery. It causes us to default in making of ourselves what we should be. It robs us of a divine inheritance far greater

than any inheritance from our earthly parents.

Life is a conquest continually from the hour of birth to the hour of transition; it is not merely a period of acquirement. We do not come into life empty-handed and empty-minded like a blank book with its unprinted pages ready to be filled with human experiences and with lessons and wisdom which we must learn bitterly or with joy. We come into existence fortified with an inner, divine, omnipotent wisdom that is ready as well as qualified to enable us to master every situation and to lift ourselves beyond the experiences in life which must come to those who are not brave but are fearful. Therefore, our lives are conquests resulting from the challenge of the wisdom and self within to the ignorant and superstitious earthly conditions around us. Only to him who is fearless is the conquest a success, and only to the brave is given the palm of reward.

The divine and Cosmic laws sustain our bravery while God's consciousness and mind in us provide the means to overcome the germs of disease, the frailties of life, and the weakness we have acquired. Without fear in our consciousness, and with an open mind and a willing attitude to let the laws of God and nature prevail, our battle against the odds of life is easy. But when fear is given its opportunity to influence us or when we allow its subtle influence to affect us unconsciously by our refusal to cast it out of our being, the conquest of life becomes a long and tedious battle in which the odds are against us to such a great degree that the average human being cannot possibly win the rewards that he should win.

In the first place, the average individual in his lack of understanding and in his wilful refusal to investigate and study the more fundamental principles of our existence does not realize that the fear of a thing animates it, strengthens it, and enthrones it until it becomes a master which whips us and holds us in humble position and inactivity. The moment we allow our consciousness to form a realization of a thing through our fear of it, we create that thing into a reality where be-



fore it was nonexistent. By giving credence or consideration to our fear of anything we immediately tie upon our ankles and our wrists the shackles and the chains which the fearful thing has created out of fiction or imagination, or out of the superstitious beliefs of the day.

I have seen persons in perfectly healthy and normal condition go aboard a steamship and immediately rush to their cabins to undress and go to bed, out of fear of the possibility of seasickness. I have seen them a few hours later in the night suffering all of the unpleasantness of *mal-de-mer*, and I have heard them speak of the disagreeable effects of the rocking and tossing of the ship when, in fact, the ship was still at anchor attached safely and steadily to the pier and had not moved one inch from where it had been for days. The belief that the ship was to leave at midnight whereas in fact it was scheduled to leave after midnight has caused many to become seasick within an hour after midnight while the boat was still waiting for the rising tide to take it out of the dock in the morning. I have seen persons enter an airplane fully anticipating that the moment they stepped into it they would become airsick, and the influence of this fear made itself manifest before there was any real physical cause for their condition.

Men and women have approached business propositions with a timidity, hesitancy, and an attitude of mind based upon the emotion of fear within them and from the very start the success of their plans was doomed and every failure, every incident that delayed them in their progress, and every unfortunate incident was easily traceable to the fear that dominated their thinking and their acting. More fortunes in money and in the material things of life have been lost by those who hesitated out of fear than by those who ventured too quickly and without caution. Bravery and fearlessness beget power and a venturesome, optimistic, constructive attitude of mind, and this in turn attracts favorable conditions even when there are some unfavorable ones to be overcome. Fear creates a pessimistic attitude inwardly if not outwardly. And this attitude attracts fail-

ure and inhibits constructive thinking; it makes the mind cynical, doubtful, and creative of unfavorable anticipation. These mental creations in turn become realities that enslave the individual.

There is a Way

There is a way in which each individual can eliminate from his consciousness the influence of fear. The first point is to become familiar with the fundamental principles of life and establish a firm conviction in the mind that all of the activities of the universe are essentially constructive and good, and that it is only our angle or viewpoint of some of these forces and operations in the universe that makes them have the false appearance of being destructive.

The second point is to establish in our mind and consciousness the absolute and eternal fact that all of these good and constructive processes of nature are the result of the constructive, beneficent, merciful, loving consciousness of God, and that God is love and goodness and that all seeming unkindnesses and injustices are due to our misunderstanding, misinterpretation, or miscomprehension of things as they are.

The third is to become convinced of the fact that man is possessed of the creative power of God and that he is master of his own career and can create, both mentally and physically, the things that he requires, the things that he can image, and the things which will make him what he should be or what God intended him to be.

The fourth is to practice the principles of this faith or belief in the omnipotence and goodness of God and the creative power within man by refusing to visualize that which is unfortunate, destructive, unhappy, sinful, or inharmonious to our best interests.

The fifth point is to be venturesome and brave in the realization that to overcome the evil is easier than to escape the conclusions and creations of our own thinking; that poverty, ill-health, unhappiness, misery, and failure in the conquest of life are things that we create if we give life to them, power to them, through our fear—our belief—of them.

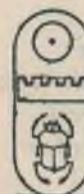
The manifestation of fear—even in the guise of hesitancy and caution because of analysis and study—is a sign of weakness and never of strength. The strong are brave and the brave are venturesome. The weak are hesitant, the hesitant are fearful, and inevitably the failures are of this class. Each new venture into the unknown, whether it be the unknown of finances, of business, of study and investigation, or a venture into the unknown things of life, the unknown principles of religion, the unknown labyrinth of mental power, is a victorious conquest. Each

brings strength to the character, fortitude to the emotions, and encouragement and progress to the mind and heart. Be brave, therefore, and make sure that your hesitancy, your extreme carefulness, your doubts and your delays for investigation, are not the alibis of fear and therefore the balls and chains that hold you in a false place in life, allowing only the dazzling picture of success and happiness to pass before you as a parade upon the horizon while you are entombed in your false position and must watch the parade go by.

ROSICRUCIAN RALLY SCHEDULE

In many cities throughout this jurisdiction, members are reporting their interest and enthusiasm in attending rallies sponsored by AMORC Lodges and Chapters. All members are urged to attend one of these rallies. Select the city nearest you and make arrangements to enjoy the program that the sponsoring Lodge or Chapter has worked hard to prepare for you. The lectures, Temple Convocations, demonstrations, and Degree initiations are to help your studies and enjoyment of membership. Remember, all active members are invited. For additional details, you may write directly to the secretary in care of the sponsoring Lodge or Chapter, the addresses of which may be found in the back of this magazine.

- | | |
|----------------------------|---|
| San Francisco, California | The Francis Bacon Lodge of San Francisco will sponsor a rally on Saturday and Sunday, October 13 and 14. Members in the San Francisco Bay area are cordially invited to attend. |
| New York, New York | A rally sponsored by the New York City Lodge of AMORC will be held on Saturday and Sunday, October 13 and 14. A special feature will be addresses by the Grand Master, Frater Rodman R. Clayson. |
| Los Angeles, California | The Hermes Lodge of Los Angeles will sponsor the Southern California rally on Saturday and Sunday, October 13 and 14. The Supreme Secretary, Frater Cecil A. Poole, will be present both days. |
| Detroit, Michigan | The Thebes Lodge of Detroit will sponsor a regional rally on Friday, Saturday, and Sunday, October 19, 20, and 21. The Grand Master, Frater Rodman R. Clayson, will be present at this rally. |
| Philadelphia, Pennsylvania | The Benjamin Franklin Lodge will sponsor its twelfth annual rally on Saturday and Sunday, November 3 and 4. The Third and Seventh Degree initiations will be conferred, and members will have the opportunity to witness a Rosicrucian christening. |
| Sydney, Australia | The Sydney Chapter of AMORC will sponsor the first rally to be held in Australia on Saturday and Sunday, January 26 and 27, 1952. An instructive program is planned for Saturday; Sunday will be given to recreational activities. |





The Mystic Three

By PERCY FIGOTT, F.R.C.



WHY do so many phenomena manifest in groups of three? The three kingdoms: mineral, vegetable, animal; three states of matter: solid, liquid, gaseous; three primary colors of light: red, green, blue. Space has three dimensions; time has three tenses. Vibrations by which colors, forms, and qualities manifest are a trinity of motion, inertia, and rhythm. The principle of trinity pervades the works of man, as well as that of the Cosmic. Reformers should hesitate before abolishing any institution based on a trinity, intellectually or objectively manifested. It may indicate that, like the great tree *Igdrasil* in Scandinavian mythology, such trinity has its roots in a higher world.

The mystic three is everywhere. In logic, the science of reasoning, we have thesis, antithesis, and synthesis. A syllogism is made up of two premises and a conclusion. The usefulness of commerce and production is dependent upon property, security, and liberty. Legislation is born of the contact of opposing political principles and parties, just as prices on the world's markets similarly proceed from the contact of opposing buyers and sellers.

Evolution is dependent upon the triad of assimilation, growth, and reproduction. A plant consists of root, stem, and foliage. Man himself is threefold: body, mind, and soul.

History furnishes us with many political and even religious watchwords,

symbolizing the trinity in various progressions of thought: the French revolution with its famous liberty, equality, fraternity; the British liberals of the nineteenth century aiming at peace, retrenchment, reform; the less successful German liberals calling for sobriety, chastity, and unity. The Carbonari of Italy asked for a constitution, independence, and liberty. The Jesuit Order submitted to poverty, chastity, and obedience. The Rosicrucian ideal became Light, Life, and Love. Also, there is the well-known divine triad of Faith, Hope, and Charity.

Among the Philosophers

The mystic three has held prominence in the thought of Greeks, Hindus, Christians, and Egyptians. The Greeks, for instance, revered the trinity of the good, true, and beautiful. It is significant that the three units of this trinity are inseparable. That which is true is beautiful, and both are good.

Plotinus, the Greek philosopher of the third century, started his work on metaphysics with a Holy Trinity—One, Nous, and Soul. All that can be said of the One is that "Nowhere it is not."

What of Nous? Scholars tell us that we have no word in our language which is quite the equivalent of this Greek word. It is sometimes translated *spirit*. And spirit is perhaps the nearest parallel in our limited philosophical vocabulary. Yet it is sadly deficient. Rosicrucians may well have something to teach even Greek scholars about nous. If we had a single word to indicate space as being

conscious, vitalizing, and illuminating, it would probably be nearer the original meaning.

Space symbolizes so very much. In space we live and move and have our being. It is invisible and all pervading. It does not react to any of the senses. It is therefore subjective. Yet space is a unit, indivisible, indestructible, uncreated, eternal. Thus space symbolizes the all-pervading. We cannot think of no space, and so possibly, if we honestly analyzed our thoughts, we should find that we cannot think of *no God*. Can we think of empty space? Bertram Russell says we cannot. In this he differs from Kant. Surely Russell is right. Imagine a container from which all the air has been withdrawn. What remains? It is meaningless to answer that *nothing* remains. Nothing is that which does not exist. Thus there can be no such thing as empty space. Like the One of Plotinus "nowhere it is not." This symbolizes the mysterious truth that the whole of God is everywhere.

And what of Soul, the third of Plotinus' trinity? This is almost as vast a conception as that of Nous, for Plotinus is referring to the universal soul. Nature and the whole world of sense is the reflection, or the image, of this soul; in the same way as an individual's sense realizations are reflections of his own soul—that is, that portion of the universal soul which he has managed to contact. Here again is a trinity—perception, cognition, and realization. As the poet Browning says, "what entered into thee, that was, is, and shall be." Spiritual progress is the growth of the individual into the vastness of the Cosmic soul.

When we turn to the Hindu trinity, Brahma, Vishnu, and Shiva, we have to switch our thoughts to a somewhat different idea. Brahma is the creator, Vishnu, the preserver, and Shiva, the destroyer. All things in our finite world have had a beginning; they have duration, and they will have an end. A flash of lightning has duration and solar systems have had a beginning and will have an end. This mystic three are always with us. The pen we write with, the paper we write on, the chair we sit on, the house we live in, the earth we walk on, and the sun we revolve around, all are subject to

creation, preservation, and destruction.

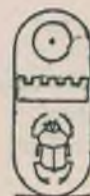
The Christian trinity to some extent parallels that of the Hindu—the first being the creator and the second, the preserver, or saviour. The third, however, is not a destroyer. The attributes and functions of the third person never seem to have been properly defined. On the whole he seems to be the inspirer. Thus in Luke's gospel we read, "For the Holy Ghost shall teach you in the same hour what ye ought to say." St. Thomas Aquinas seems to regard the Holy Ghost as the love of God.

J. G. Frazer, in *The Golden Bough*, states that the triad or trinity of the Egyptians is probably as old as the belief in gods. Osiris, Isis, and Horus (or father, mother, and child) is the best-known trinity, having held sway for the longest period. This again, to some extent, parallels the Christian trinity, which of course gives us father and son. But again the third person deviates from that of the Egyptian as it does from the Hindu. Frazer, however, points out that according to the gospel of the Hebrews, Christ spoke of the Holy Ghost as his mother. Were this gospel canonical, instead of apocryphal, Christian theologians would have had to acknowledge their indebtedness to Egypt for this divine doctrine. Although this has been discussed, it is left undetermined.

The Egyptian trinity of father, mother, and child is perhaps, in its wider implication, the most profound of all we have been considering. Osiris and Isis, being gods, were not restricted in their functions to the individual and particular. They became the parents of all manifestation. This is signified by the fact that both Osiris and Isis were offspring of Keb, the earth-god, and Nut, the sky-goddess. This symbolizes the union of the higher with the lower, of heaven and earth. It is the union of the vital life force and matter. The mystery of fecundity in animate matter, mysterious as it is, is dwarfed by the greater mystery, for Osiris and Isis, the positive and negative, the active and the passive, were the parents of all manifestation.

Universal Unity

Space itself, with all its wealth of incomprehensibles, is the child of the



mysterious and unseen union between the active infinite and the passive finite. Time similarly is the union of the eternal with the temporal. Some hold that time is a fourth dimension of space. But the dimensions are similarly the offspring of this contact, for length is produced from the union of the beginning with the end. Consciousness likewise proceeds from the union of the outer with the inner, of the subject with the object. Balfour, one of Britain's public men but also a philosopher, in his day, was so impressed with the mystery of this union that he called it *God*. But the trinity is one and indivisible. It is impossible to have the union without the two persons—the first and second of any triad—being united.

This universal duality, parent of all animate and inanimate life, forms the basis of many myths. Adam and Eve were the parents of the human race. The story of Roma and Sita portrays

the ideal or heavenly marriage. It makes Solomon's beautiful song sacred. It pervades the romantic stories of all nations. It is at once the kiss of the fairy prince, in our folklore, as well as the touch with which the future touches the past and brings forth the present. It is the union of the vital life force and matter. It is symbolized by the interlaced triangles. It is the good tidings which hosts of angels proclaimed, for duality is responsible for the deep mysterious union between God and Man. This union is the wedding feast for which the ten virgins waited, as well as that which was scorned by the great ones in the land and attended by those brought in from the ditches and hedgerows. It is the wedding feast to which Christian Rosenkreuz was invited, and to which all subsequent Rosicrucians are being invited. Indeed whosoever has been initiated into the secret of the Mystic Three has the secret of great joy—the joy of creation.



Man, The Third Point

By WALTER A. FINCH, F.R.C.



SHOULD we not question a man's philosophy rather than his conduct? For his own acts he himself is responsible. This does not imply, however, that he *knows* he is doing wrong. But in condemning his acts it does imply that *we* know he errs. Are we as willing to excuse his faults as we are to excuse or minimize our own? Hardly. And here is the beginning of man's harsh injustice to man—that he judges his neighbor by the very ideals which he himself has not been able to attain or adhere to.

Compassionate amity toward his neighbor is man's great privilege. It

leads him out, extends him, broadens him; only thus can he attain to a full realization of his being—and of God. Condemnation of another's imperfections cannot possibly benefit us; it only exposes our ignorance of basic principles. In looking to his philosophy, however, and understanding the motivation which prompted him, we have a basis on which to elevate our own. By the recognition and the admission of our faults, we may eventually correct them. Instinctively, we follow that line of conduct which seems most appropriate to our happiness at the moment, regardless of how others may regard our acts. We do not err because we think sin will benefit us; rather, we feel ourselves above error. The mistake

ing of illusion for the Truth is an inimical characteristic of man's vanity, stemming from his ignorance of intrinsic values.

"What happens when an irresistible force meets an immovable object?" the professor used to single out a bewildered victim. Obviously, the terms are contradictory, and nullify each other. How surprised the professor would have been if the pupil, a mystic, had risen boldly and stated that when two ideally opposed forces meet they blend, and modify each other, forming the third point of the triangle. Conceding the soul of man as the irresistible force, and his body the immovable object, we have two points of the triangle. What happens? The soul consciousness seeks to raise the material consciousness to a level with its own. The material, sensuous consciousness, content with its inertia, seeks to retain a status quo. Here is MAN, the third point.

Since perception must precede realization, the sensuous consciousness, perceiving pleasure (unaware that pleasure itself must be both positive and negative in its polarities), persists in the material law of the line of least resistance. Since the soul of all mankind has the same immovable object to overcome, at one time or another, error would seem at the worst to be but a matter of degree. Let us look inward upon ourselves, not outward upon our neighbor; let us excuse his shortsightedness and endeavor to correct our own. Forgive our friend, and leave him to the error of his ways to find him out, as it surely will. In time he may perceive this, and follow our

example. Discover and accept that error for himself he must, or it will never exist for him.

Humility and compassion—these qualities are the radiance of God shining forth through the soul of man. One in whom shines this kindliness is truly great. In him the radiance of God becomes manifest, beneficent, forgiving, compassionate: God, looking out upon His world in sympathetic understanding for those who as yet are only beginning to glimpse the true magnificence from the depths of ignorance.

Radiate toward all whom you meet a warmth of compassionate amity, if you would radiate upon the world of man that quality of godlike benignity for which the secret heart of man cries out in its darkness. If you would be looked upon with a certain inquiring awe as a being apart, a harbinger as it were of a new and better race, cultivate this quality of kindly compassion. Here is the key to true greatness. It is the key to man's eventual salvation. Understand yourself and you will understand mankind; understand mankind and your heart will go out into the universe in a radiance of compassionate amity unknown to those who pledge allegiance to a merely abstract ideal. You will know, then, how God radiates, to some degree, from the hearts of all. The spark needs but to be fanned into an open flame. A breath of encouragement, a smile, a word. The good in man is often overlooked only because that good is overshadowed by the more obvious qualities of which, even though they are no concern of ours, we do not approve.

COSMIC CONSCIOUSNESS

The subject of Cosmic consciousness has for a long period of time interested students of philosophy, mysticism, and psychology. The topic is one which is inclusive of more than philosophical speculation. Although primarily assigned to the field of psychology, it can be approached from the objective standpoint. One of the most complete works on the subject resulted from the research of an eminent physician and surgeon who headed a large hospital in Canada for many years. Dr. Maurice Bucke made an objective and scientific study of the subject not only as a hobby but also in connection with his work in medical and psychological research. His book is now published by a large publishing company in the United States and is available to all students interested in psychology, metaphysics, mysticism, and philosophy. By special arrangement with the publishers, you may order your copy through the Rosicrucian Supply Bureau for \$5.00, postpaid.



Slave or Master?

By RODMAN R. CLAYSON, Grand Master

WHEN Disraeli said, "Life is too short for us not to try to make it great," he meant that we should make the most of every hour in every day. In other words, we should try to put into today what we might otherwise plan for tomorrow; for life was meant to be lived purposefully. It was not intended that we live thoughtlessly and selfishly, but, by providing for our own needs and aspiring to greater things, we place ourselves in a better position to help others achieve the realization of happiness and contentment that we ourselves would have.

Action is necessary in the life of anyone who would raise himself above the petty routine which so many people call *living*. Kant wrote: "The greatest happiness is in store in the greatest action." The first requisite, of course, if a change is to be brought about in one's life, is desire, the desire for personal improvement, improvement in home environment, in business conditions, and in relationships with others. This is an ideal to which each of us is naturally predisposed. When such an objective has been established there must be wholehearted devotion to the ideal objective. Through devotion one will find that the ideal in its own nature is magnetic and irresistible.

Should we not endeavor to live on the highest plane possible for us? Through self-imposed discipline and the desire and endeavor to achieve, should we not make possible the noblest conditions for ourselves of which we are capable? We are no longer slaves such



as we read about in the pages of history. Slaves were those men and women who were captured or otherwise acquired and forced to work for tyrants. Every waking moment of their day was spent in answering the beck and call of the king, and working under the most excruciating and painful conditions. A slave never knew a moment of happiness, and he no doubt looked forward to the darkness of night when the pains felt during the day could be lost in sleep. A slave lived and worked at the

pleasure of the king. A slave could do nothing for himself, nor was he permitted to achieve or plan for the future. Slaves were compelled or driven to incessant toil and drudgery. They knew not the meaning of a quiet moment or an hour of happiness.

Today we have much to be grateful for, that there are few, if any, slaves as there once were; that is, slaves to a tyrant-master. We believe it must be admitted, however, that while there may not be slaves of the nature mentioned above, there are many people who are actually slaves to habit, slaves to personal circumstances which they either have or have not brought upon themselves. There is no tyrant who forces these people to live in the manner which they do.

In this day and age we enjoy a certain amount of personal freedom to the extent that we can choose the profession or the kind of work we most desire to do. We can rent or buy our own homes. After working hours, we are virtually free to come and go as we please; yet

there is dissatisfaction among our peoples. They are dissatisfied with their lot in life; they are dissatisfied with their environment; they are dissatisfied with the kind of work they feel they are required to perform. They are dissatisfied because they feel that the good things of life are unattainable. These people should not necessarily be blamed for this attitude. If, however, they can be made to know that life can be different for them, then through their own efforts they can achieve and realize contentment. Once having had the experience, they will want to help others have the same realization.

Habit Patterns

It is true, there are hundreds of systems and thousands of books which deal with suggestions for self-improvement, ideas on how to make more money, and philosophies of life which can bring new knowledge and happiness. It must always be remembered, however, that any self-improvement or change which is to be brought about in one's personal conditions must come about through his own efforts. No one can institute the transition for him. There must be the desire to do. There must be devotion to that desire or ideal. One who has established for himself an ideal and has instituted the proper habit pattern finds that his mind endlessly reverts to the objective by which he is enchanted. Personal action in the process of achieving the ideal must be premeditated, guided, and sustained.

To bring about a desired change in one's life is to exercise a certain degree of mastership. One thoughtfully masters the situations and conditions in which he finds himself, and does not permit the situations and conditions to master him. Wishful thinking and

reading will not change our status or our outlook on life. Reforms in ourselves can be brought about only when we feel the need and are willing to make the necessary changes in routine habits and personal conduct.

When with our associates, we should feel that our better self is manifesting. We have all had the experience of feeling inadequate to a situation, and at a loss. We have also found ourselves in positions of which we were not proud.

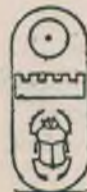
If one is to be master of himself and of the conditions with which he is concerned, he must effect a transformation in himself by creating new habit patterns and a more refined disposition. Such transformation must proceed from the outside toward the inner self. There is encouragement in realizing that many people who are no more gifted than we, have succeeded in transforming their lives into orderliness and magnetic qualities. An ideal, then, must be established. Every effort must be made to attain that ideal.

One must not become so thoughtful about himself that he is thoughtless about others. When one sustains a proper regard for others, he is maintaining a natural but important dignity within himself. Because we have family and friends, and deal with many people, we must make the effort to be outwardly congenial, considerate, patient, and tolerant. In so disciplining ourselves, we bring about an objective or outer charm which is compatible with the best manifested in those with whom we come in contact. This is not a matter of appearances. Appearances can have an effect, however, for the outward effort works inward with the individual and thus a moral transformation can be produced. Among the splendid writings of Walt Whitman we



By Lester L. Libby, M.S., F.B.C.
Director, AMOEC Technical Dept.

- Recent spectroscopic measurements at Mount Palomar Observatory with the 200-inch "Big Eye" reveal that star systems 360 million light years away are receding from us at a velocity of 38,000 miles per second—one fifth the velocity of light—indicating that the expanding universe theory is still valid out to this distance.
- Investigations made by a British scientist in Trinidad indicate that mosquitos bite adult members of a family much more frequently than children, with infants being bitten hardly at all.
- A new type of germanium crystal device for controlling electron current flow and called the "junction transistor" promises to revolutionize many phases of the electronics art. It occupies less than one hundredth the volume of an equivalent vacuum tube and requires less than one thousandth the power to operate it.



find, "All changes of appearances without a change in that which underlies appearances are without avail." One should evolve his personal qualities, but he should always be himself and never make the pretense of being that which he is not.

It is clearly understood, then, that to bring about a change in ourselves the desire for the ideal must first be established. Our habits will then tend to shape to meet that ideal. This will be reflected in our inner development and evolvment. It is wrong to feel that the qualities we have not seemingly previously possessed are chimerical and their acquisition impossible. After all, we have seen people who are poorly gifted intellectually succeed in strengthening their faculties through diligence.

Personal Development

Through deep desire and well-directed intentions our personalities can be vitalized. Libraries are filled with literature in which techniques and methods which are not exceptionally difficult to learn are described. The personal development processes are sometimes veiled with an air of the ancient mystery schools. All of the instruction contained in the literature is clothed in simplicity. It is not new, for it has been expounded and reinvented over and over again, and expanded in countless ways.

Such instruction, however, even when offered by a modern school of mysticism, is of no value whatsoever unless it is used, unless it becomes a working part in the plan of the individual's life. It can provide the incentive, the impetus, the initiative to put into action those faculties which will bring about the transformation of one's life. Habits to which we have been enslaved become relegated to their proper place. We begin to master life by co-ordinating our behavior, resolutions, and emotions. We become anxious to secure motives which will make us more worth while than we were.

No endeavor should be made to emulate someone we may admire or who we feel has a highly developed personality. We cannot be anyone else; we must be only ourselves, and bring about, within and without, whatever

development is possible. Oftentimes our development can be even greater than that of the one we would emulate.

Our intentions become nobler as we develop. A well-regulated life increases our energy. Our desires and motives are deeply sincere, and the spiritual struggle with our faults and conscience will be won. We find that we are needed and appreciated, since what we evolve within and about ourselves is shared by others.

With the desire to make the most of life, quite naturally comes the desire not to hinder our progress with faults and bad habits that can be changed. In the autobiography of Benjamin Franklin much stress is placed on correcting faults. The only way to get rid of one's faults is to acquire habits contradictory to them. Most stubborn habits will not resist a patient will and determination to control. With self-control comes self-confidence.

Need of Perseverance

Those who live an extremely active life sometimes feel that for them the transformation is impossible. They feel that if conditions were different or if they had more time, success and mastery of life would be theirs. That notion is responsible for innumerable failures. These people are living entirely at the mercy of their imagination and nerves. They feel that the kind of work they do, the people with whom they are required to associate, make it impossible to establish, work for, and retain the highest of ideals.

Admittedly, success is never easy; there must be perseverance, sincerity, and conscientious diligence. It is very likely that those who feel they do not have desirable conditions or surroundings in which to bring about further evolution and development in their personalities would also fail under ideal conditions.

All of us, however, are acquainted with people who are mastering their lives and who are having a realization of their ideals in the midst of agitation and worldly affairs. Just as they have created the necessary and proper environment, with the will to evolve and develop, so can others do as they have done. A cloistered monastery is not

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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the mostly highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

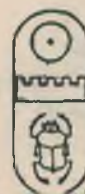
READINESS FOR GROWTH



MAN has been enjoined through many philosophies that patience and waiting are virtues. It would seem from these injunctions that it was man's lot to content himself with situations as he finds them, and to arrive at explanations and meanings through the element of time alone. The truth in these thoughts is sometimes exaggerated to the extent that man is further told through various channels that certain knowledge is not due him, or that he should not ask for the answer to some of the mysteries of life or to questions affecting his living and environment. In the pure form of most sacred teachings, there is little to substantiate this latter view, that it is

man's lot to live in ignorance. Rather, by teaching and example, they illustrate the fact that man should, through his own effort, attempt to accommodate himself to external conditions, and thereby, in the process of his own reasoning, arrive to at least partial answers to those questions which have to do with the over-all span of human existence.

There is a tendency for the behavior of mankind to fall into two patterns: one, a pattern of passivity and the other, of aggressiveness. Each can be carried to extremes. Sometimes passivity is only an excuse to reconcile one's thinking to pure laziness. On the other hand, extreme aggressiveness is frequently a shield or a means to cover a feeling of inferiority. The person who is overly aggressive in any situation is



frequently in this form acknowledging that he is not sure of himself, but that through aggressive behavior he will convince people about him that he knows more than he really does and can therefore take command of situations that would otherwise completely confuse him.

These two extremes are not ideal. They are instead excuses for failure to consider calmly and rationally the problems of being. As with many things in life, there is a middle course. If man shows no aggressiveness, he simply vegetates. Such an individual does not exercise his potentialities, does not permit the complexities of life and being to be a challenge to his own growth and development. He merely survives and for no purpose that we can at least objectively see. Such an individual contributes nothing either to his own welfare or to the welfare of anyone else. Existence becomes a pattern, a habit of satisfying physical desires and resting. Such a person will not even work unless it is to gain some value with which to further satisfy physical cravings.

In the type that exemplifies extreme aggressiveness there is the mistaken idea that action is more important than the purpose or aim of activity. Actually, it is not necessary to be active in order to be truly of an inquiring nature. Action is not important in itself; what is important is to learn how and when to act. The individual fortified with information and with a purpose in mind can put activity into effect. It is the follow-up to mental creating. Many individuals dream of inventions, of writing a great novel, of producing a work of art, but their concept never goes beyond the dream stage and they never clarify their thinking sufficiently to arrive at a point of action. By behaving in this manner, possible good to humanity and to themselves has been denied. On the other hand, there are many so-called achievements, such as poor books, poor works of art, and useless inventions that were arrived at through a determina-

tion for activity and a lack of thought and plan.

Laws of Growth

Growth is a process of nature. Everything which we behold and through which flows a living force, changes itself. It is the manifestation of life. Growth can only take place in time; it is an evolverment that follows a procedure, one step after another. This is true of the physical growth of plants and animals. It is equally true of the mental and spiritual growth of man. If we are to grow in understanding and awareness of Divinity, we must realize that this type of growth is little different from the fundamental principle of physical growth. It is a slow process that must take place in accordance with nature's laws. Therefore, it is prudent for man to realize that at times he must be satisfied with waiting; not satisfied with lack of achievements, but satisfied with the knowledge that he can advance only through abiding by nature's laws. He can study, and by study assemble knowledge and information. He can apply minor principles to small matters and thereby gain proficiency within the scope of the knowledge and experience which he has.

Ultimate realization of the greater mysteries of life comes through growth coupled with the attitude of achievement. Man is therefore in the position of having potentialities to draw upon human knowledge and understanding of environment in order to grow, but at the same time, to accept the fact that growth must take place in him by conformance to natural laws. Many sources have repeated the well-known statement, "When the student is ready, the master will appear." Readiness, however, is neither folding one's hands and waiting, nor aggressively going out to conquer the world. It is a compromise between the two extremes; it is a balance of effectively using our innate powers and forces, and at the same time realizing that readiness takes place when we have applied small things so that we may be better able to understand and apply great things.



Expression of Personality

By WERNER WOLFF, Ph.D.

Dr. Wolff, author of "The Expression of Personality, Experimental Depth Psychology," has for some years carried on a study of personality dynamics. This article, reprinted in somewhat condensed form, originally appeared in *Ciba Symposia* for April-May 1945. Special permission has been granted for its use.



PSYCHOLOGISTS who proudly state that psychology is *not* a natural science point out that human reactions cannot be separated into their single elements, as is possible with the objects of physics, but that psychology has its own method, concerned more with general understanding than with analysis of elements. Psychologists who claim that psychology is a natural science select certain human reactions which can be investigated by scientific methods under experimental conditions, and which can be represented statistically. For the first group the experimental and statistical approach is a pseudo-science. The second group objects that an approach based on general understanding leads to speculation, metaphysics, and philosophy.

These divergent approaches become especially significant in the study of personality. The understanding of human reactions was immensely advanced by psychoanalysis, which by means of associations, dream interpretation, and behavior analysis explored the depths of personality. These findings, however, are all based upon observation of the single individual. They could not be verified by experimental procedure.

Scientific psychology, on the other hand, tries by apparatus and tests to

bring all human reactions under laboratory conditions. Regarding these methods, G. W. Allport writes: "With analyzing, testing, and correlating most of these investigators became blind to the true nature of the problem before them—the traits are there, but the personality is lacking. We must have a supplementary and very different type of technique."

We judge a man's personality from his behavior: if he laughs we infer that he is happy; and if he weeps, that he is sad. The act of pushing one's arm forward appears as an aggressive movement, and pressing one's arm against the body as a protective movement. We speak of an "honest face," a "strong profile," "artistic hands," a "sure voice," and "weak handwriting." It is already said in the Proverbs (6:12-13): "A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers."

Today, the layman believes, as he did thousands of years ago, that man's behavior is determined by his personality and that bodily expressions, such as facial expression, voice, gait, etc., are determined by his inner and outer behavior.

What does the scientist say to these assumptions? There seemed to be no reason why man's expressions, which to a great extent are learned, should reveal his personality. It was forgotten



that writing, for instance, is a movement of the hand, and that this movement is carried out by strong or weak pressure with continuity or hesitancy, that these movements are influenced by our moods, and that they are projected graphically upon paper. If such movements were not only learned, but also expressions of personality, we would be justified in calling them "expressive movements." If only a training factor were decisive, then the movements expressed in writing, gait, voice, and gesture should not have anything to do with each other because the training was different for each of these expressions. If, however, certain similarities of expression should appear in all these movements, we would have to conclude that they have something in common beyond the factor of training—something which is present in the depth of the personality and stamps each form of expression.

M. Wertheimer, R. Arnheim, and the author developed a technique which tried to decide this question by experimental methods. One takes a certain form of expression from three subjects, for instance, three facial photographs, and the photographs of the hands of the same persons. These photographs are shuffled and a neutral observer is asked to match face and hands of the same person. Since face and hands have a completely different appearance, a successful matching would show that there is a similarity in their expression, that is, in the expression of personality. The results have to be evaluated in terms of chance expectancy; for example, if we have three pairs to be matched, the chance expectancy for correct matching is one out of three, or 33.3 percent.

Matching Voices with Handwritings

An experiment in matching voices with handwriting was carried out by the author in the Psychological Laboratory of the University of Berlin. Twenty-three students were asked to write down the following sentence: "Good day, I wonder whether these experiments will yield any results." The same subjects then spoke this sentence into a sound recording apparatus and at a later date each subject received three numbered specimens

of handwriting and listened to the reproduction of the three corresponding voices. The voices were designated by letters in a different order from the numbering of the handwriting specimens. The experimenter gave the following instructions:

"You will hear three voices; at the same time you will see three specimens of handwriting belonging to the same persons whose voices you hear. Try to discover which voice and handwriting fit together."

The number of correct matchings obtained in this experiment was from one and one-half to two times the chance numbers. It seems therefore that there is a similarity between voice and handwriting.

Another experiment consisted in the matching of styles in retelling a story with specimens of handwriting. Twenty-three subjects retold a story that was first read to them and the different versions were recorded. At a later date each person was given three of these versions typewritten, and a handwriting specimen of the same three persons, with the following instructions:

"Read each of these three versions as often as you need in order to get an impression of the type of individual who has retold the story in this particular way; then look at the handwriting specimens which were made by the people whose versions of the story you have before you. Try to discover which handwriting and version fit together."

The number of correct matchings was one and one-half times greater than might have been expected according to chance expectancy.

As a demonstration of these matching experiments, musical notations of three composers, Bach, Beethoven, and Mozart, were used. The instruction was: "Can you imagine the type of composition of Bach, Beethoven, and Mozart? You see here the musical notations of these three masters. Try to recognize in the form and the rhythm of the notes the rhythm of the musical expression of these composers. Match the name of the composer to the notes."

In this case a correct matching was obtained in 80 percent of the cases. The 20 percent of mistakes were made

with the examples of Mozart and Bach. When the subjects were asked to explain their matchings they said generally: "Bach's music is architectonic and so is his musical notation. Beethoven is explosive and this is his graphic expression. Mozart has balance and ease and this is shown in his musical notation."

Similar matching experiments conducted with different forms of expression, indicate that manifestly different forms of expression have identical features in their expressive characteristics. These identical features seem to be the stamp of personality.

Spheres of Personality

Experiments in personality have shown that the method of free description is far superior to the questionnaire method. The experimental procedure consists in presenting the same form of expression to a large number of observers, asking them to describe the expression of personality from this form. If there is agreement in a majority of cases, we can determine statistically whether a certain form of expression has a consistent value recognizable as such by everyone. When different observers describe a form of expression—for instance, the voice—we cannot expect every one of them to use the same term. One person may judge that the form expresses "uncertainty," another "nervousness," a third "exaggeration," a fourth "fear," and so forth.

One can try to find a common denominator in all these different judgments, and, to exclude a subjectivity, several neutral persons can be asked to find such a common denominator. In this way we may finally obtain an "objective" statement that the common denominator in our example is "instability." In the same way a common denominator can be found for other forms of expression. . . . On the basis of approximately one thousand judgments, it became evident that certain terms appear very frequently together with certain forms of expression. We distinguished four spheres which we call:

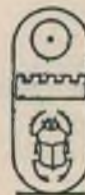
1. The sphere of the will described in terms such as active, energetic, self-confident, practical. This

sphere appears especially in judgments of the profile.

2. The sphere of temperament and vitality described by terms such as temperamental, lively, sensual, nervous, quiet. This sphere appears especially in judgments of hands.
3. The sphere of general attitude toward the world characterized by terms such as optimistic, friendly, childish, artistic, frank. This sphere appears especially in the judgments of the voice.
4. The intellectual sphere, characterized by terms such as intelligent, objective, ironic, exact, logical, sceptical. There is a preference for this sphere in judgments of the style of retelling.

These observations suggest that although no sphere of personality manifests itself in only one form of expression certain sectors seem to prevail in certain forms. A corresponding observation is made if we divide a face into two vertical and two horizontal parts. In experiments made in the Psychological Laboratory of Barcelona, Spain, we used full-face photographs of patients from a mental hospital. In succession we showed the upper part of the face (forehead, eyes, and wrinkles below the eyes), the lower face (nose, mouth, and chin), and the full face.

Ten observers were asked to describe the personality of the features. It was found that the lower part of the face is usually more characteristic than the upper part, as the expressive value of the mouth generally dominates. The upper part often shows other characteristics than the lower part, and the right half seems slightly more expressive than the left half. Comparing the judgments with the medical diagnosis of these patients, pathological characteristics sometimes appeared most obvious if only a part of the face was exposed, characteristics which sometimes disappeared when the total face was seen. There are, therefore, cases where the part seems to be more expressive than the whole. On the other hand, the expressive value of each part depends on the expressive value of all other parts. These two observations seem to be most important for every type of personality study. . . .



The matching experiments, as well as the study of the spheres of personality, gave the first results leading to a new psychological approach which I have called Experimental Depth Psychology. The first three main findings of experimental depth psychology are:

1. Behavioral characteristics and movements are expressive of personality.
2. Different behavioral characteristics and movements are based upon the unity of personality.
3. Personality is a dynamic system of relationships, which demands a new method that is neither static observation nor mere classification of data.

Unconscious Self-Judgment

Even if there is agreement in the judgments of different persons about the same form of expression, we cannot conclude that the form of expression reveals the depth of personality. An individual may appear far different from what he really is. A smile might be not the expression of happiness, but rather a conventional "keep smiling," or it might even be a mask hiding despair. The whole conscious behavior of an individual may be an arrangement of inner tendencies. If forms of expression are indicators of the inner personality, then the psychologist must penetrate to the unconscious reactions that are related to a form of expression. . . .

In our first experiment with thirty subjects, friends were recognized in 37 percent of the cases. Genuine self-recognition was obtained in 10 percent of the cases. Even foreigners who might have recognized themselves by their odd pronunciation of an alien language did not recognize their voices. All the subjects who did not recognize their own voice were asked to give a personality description of their own and two other voices. We called such self-judgments, given in absence of recognition, "unconscious self-judgments. . . ."

On comparing the characterizations made by others with the unconscious self-judgments, a strange difference appeared. The unconscious self-judgment agrees in general with the judgments made by others but it is either much more positive or much more negative.

This means that the unconscious self-judgment represents either a strong overevaluation or a strong underevaluation of one's own personality. . . .

Following chance expectancy, we would assume that the places of self-judgment would be scattered. It appeared, however, that the place of the self-judgment was more positive than the average in 73 percent of the cases, more negative than the average in 20 percent, and only 7 percent were in the neutral zone. Thus two findings could be demonstrated statistically:

1. The unconscious self-judgment tends to be excessively favorable and in fewer instances excessively unfavorable.
2. The self-judgment is definitely different from the judgment of others.

One might believe that the voice is especially characteristic of personality, but that other forms, such as profiles, hands, gait, etc., could not be used for a description of personality. . . . In the Berlin laboratory we carried out experiments with other forms of expression, using the same subjects as for the voice experiment. The profile as a form of expression was obtained by placing a subject before a transparent screen upon which the shadow of the profile was thrown by a lamp. The subject was not aware of the fact that this silhouette was photographed behind the screen. . . . Our study of the profile indicated that one's own profile is more easily recognized than one's own voice; but if a person does not recognize his own profile, his self-judgment tends to show the same peculiarities that were found with the voice.

The Gait

We included a study of the gait in the experiments on recognition and personality judgment. . . . While we might expect everyone to recognize his own voice, hands, and handwriting, since one is familiar with these forms of expression, we would not expect anyone to recognize his gait as most people have never seen themselves walk. However, our experiment surprised us; self-recognition was 100 percent correct. Asking the subjects to describe their act of recognition, we again obtained

emotional descriptions either in a positive or in a negative sense. One subject, for instance, said: "I immediately recognized myself, but it is very strange that I immediately took a negative attitude. Strikingly hampered, not rigidly stiff, but stiff in a bent way."

Recognition and Non-recognition

Both observations, non-recognition of one's own familiar forms and recognition of an unfamiliar form, may be related to each other and give us a new view on the dynamics of personality. We now formulate a hypothesis for which we shall find support in observations to be described later. Forms of our own expression which are familiar to us may be embellished in our imagination like a retouched photograph. Our confrontation with the true appearance may evoke a strong resistance against identification. Forms with which we are unfamiliar may evoke a resistance but not so strong that we reject the identification with ourselves.

The experiments on recognition and judgment of self and others lead directly into the depth of personality. Judgments of self in the absence of recognition deviate characteristically from the judgments of others and by others. Since these unconscious self-judgments with their overevaluation and underevaluation of the self are similar to a person's conscious attitude toward himself (as shown by experiments), the absence of self-recognition is not a product of outer conditions but of inner personal tendencies. Just as the unconscious self-characterization is made as if one would have recognized one's self, so the lack of conscious self-recognition must be considered as inhibited self-recognition. The factor of inhibition observed in these experiments seems to be the same as the factor of repression observed in psychoanalysis. But while repression in psychoanalytic observation is always bound to an individual analysis and appears incidentally, our procedure demonstrates this repression in group observation and can be predicted like a reaction under experimental conditions. Thus experimental depth psychology succeeded in demonstrating an inner personal mechanism under experimental conditions.

It Began In Egypt



THE GAME OF DRAUGHTS

By JAMES C. FRENCH, M.A., F.R.C.
Curator, Rosicrucian Egyptian Museum

THE ancient Egyptians were by nature a happy race of people, full of humor and wit, fond of games and pleasure, and yet very capable of hard work.

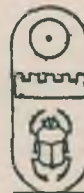
The people of all classes loved to play various games of skill and chance, but no game was more popular than the game of Draughts.

In playing this game, the players sat on the ground or on chairs, with a table or draughtboard between them. This board was divided into squares much as in our chess games—with pieces, or men, lined up on either end. Usually each player had six pieces, or men, and the set of each player was unlike that of the opposite player. These pieces were at first merely pebbles; later, they took the form of a cone and still later were mounted with animal heads. One set of pieces would be black and the other red or white, and each player raising it with finger and thumb advanced his piece toward that of his opponent, either in the direct or diagonal line of the squares but he could not take the piece backwards.

The draughtboard seemed as necessary for the dead as for the living. The tombs contain many fine draughtboards and sets of pieces made of ebony and inlaid with ivory. Many of the squares of the boards were made of light-blue porcelain.

That the game of Draughts is of great antiquity is proved by this statement in the *Egyptian Book of the Dead*:

"Here begin the praises and glorifyings of coming out from and of going into the glorious underworld which is in the beautiful Amentet of coming out by day in all the forms of Draughts and sitting in the Wall, and of coming forth as a living soul."





Behavior Depends Upon Women

By OSCAR WALDEMAR JUNEK, F.R.S.A.

Author, educator, traveler, and public lecturer



WOMAN is the carrier of culture; without her, culture would cease to exist. She is the pivotal point around which home and its culture come into existence. To prove this, we have sufficient historical and anthropological evidence.

Before the time of Christ, in the year 217, Hannibal invaded Rome and by an enveloping movement completely defeated a superior Roman army. Later the Carthaginians went into winter quarters at Capua. History tells us that they lost their fighting spirit and were unable to attain new victories in pitched battles. History, however, does not tell us that Hannibal's soldiers left their women at home in Carthage and that it was the Roman women who having intermarried with the conquerors completely initiated them into Roman culture. Thus hundreds of Carthaginians remained in Italy and became denizens of the country.

About the seventh century after Christ, a Mongoloid tribe known as the Bulgars invaded the Balkan peninsula. They, too, made the mistake of not bringing their women with them. The result was that they were completely assimilated by the Slavonic population of the Balkans, and one would look in vain today to find any Mongoloid characteristics among the modern Bulgarians. About three hundred years later,

another Mongoloid tribe, the Magyars or as they are otherwise called, the Hungarians, also invaded Europe. They brought their womenfolk with them. The result is astounding. Today, after almost one thousand years, they still speak their Asiatic tongue and in many isolated communities of Hungary one may find many people possessing typical Mongoloid characteristics, such as flat cheekbones, almond-shaped eyes with an epicanthic fold, yellowish skin, and straight, coarse black hair. In fact, the Hungarians are an Asiatic ethnic island surrounded by the sea of European cultures.

When in 1534 Jacques Cartier planted a cross and the lilies of France at Gaspé in Canada, he came unaccompanied by French women. His followers, the famed *coureurs de bois* and *voyageurs* were also unaccompanied by women. Instead, these Frenchmen married Indian women, the Hurons, the Eries, the Chippewas, and others. They soon shed their French cultural habits and adopted the habits of the Indians. They dressed, hunted, and ate like Indians. They made the Indian canoes a little larger and called them *bateaux*, but to all intents and purposes these boats were Indian and not French. One hundred years later, however, during the reign of King Louis XIII and his minister of state, the Cardinal Richelieu, a company was formed (the *Compagnie de la Nouvelle France*) and women were encouraged to come to America.

Many French families decided to settle here, and the transplantation of French culture was thereby made possible. Today that culture is so well entrenched in Canada that one would look in vain trying to find any other culture between Quebec and Blanc Sablon. Culture and behavior indeed depend on women.

The same thing was true of Spanish culture in California. Junípero Serra, Spanish missionary, asked the home government in Spain that married soldiers and married workmen be sent to California, and bring their wives with them. In this way only could colonization be secured. The country, he said, would never be part of Spain until Spanish children were born upon its soil. Such a measure would moreover add to the contentment of the exiles and *promote good behavior*. Even the Indians were amazed at the absence of Spanish women; they asked Serra more than once if marriage was a custom among Christians.

There are many more examples of men emigrating without their women. After marrying women of the cultures into which they emigrated, they lost their own native cultures.

Social Idealism

Besides being a potent culture-carrier, woman is likewise a very strong social purifier. Most social institutions and laws become changed under her beneficent influence.

When gold was found in California in 1849 the immigrants who came here were mostly men. Among them were many adventurers and much riffraff. The women who accompanied them here can be best typified by certain stage productions. In other words, all that these women did was to pour out the 'red-eye' and spin the roulette wheel. Saloons, gambling houses, and worse were the order of the day. But when married folk finally came here to settle and found the frontier conditions unbearable, the recurrence of murder, robbery, etc., constant, they urged their men to organize themselves into vigilance committees. Ergo, it was the women who were the true *vigilantes* back of the *vigilantes* of whom we heard so much. They desired their children to grow up in normal, healthy

communities where crime and prostitution and gambling would be made impossible. Later on they insisted upon bringing U. S. marshalls and bona fide courts to California. They organized schools and libraries and little by little civilized the land.

If it had been left to the fancies and pleasures of men alone, the Barbary Coast of San Francisco would never have been eradicated. Its evils seemed to persist until 1921 when the Club women of that city organized themselves into a 'Women's Vigilance Committee.' Headed by Mrs. W. B. Hamilton, they dealt a telling blow to gambling, prostitution and crime so that today one would have to stretch one's imagination to find anything resembling the Barbary Coast as it existed before these women took action.

Almost 50 years after the discovery of gold in California, iron was found in large quantities on the Mesabi Range in Minnesota. The process of migration of men without women again took place. Conditions similar to those known to exist in California also prevailed in Minnesota before the turn of the century. When married folk arrived, the newly settled women looked about, and what they saw they disliked so much that they influenced their men to do something about it. It is true that the mining companies were taxed and that by this means the finest high school in the United States was made possible. The women, however, were the guiding genii in the improvement of the three communities—Eveleth, Virginia, and Hibbing—on the Mesabi Range.

When in June 1949 a Gary, Indiana, school teacher was killed by some hoodlum in the badly lit street of that town, the aroused women of Gary became their own vigilance committee. They marched to the Gary city hall and demanded the complete eradication of crime. Their early success surprised all concerned, including the women themselves. They did not know their own strength but soon learned how to use it. The result was that they had dealt a body blow to Gary's big time gambling. They landed telling punches on prostitution. Slayings disappeared and racketeers were on the run. The Women's Citizens' Committee, com-



posed of some 1500 women, became so determined to clean up that they incited their men to join them and created a permanent crime commission.

Other cases could be cited to prove that wherever women have had the opportunity to become organized—and the opportunities are legion—social and political conditions improve. At present there are some 19,000 women's clubs in America alone and their membership extends over five million. The causes which they have espoused speak best of what I mean by improved behavior: Greater educational opportunities; scholarship funds for girls; home economics courses; the organization and creation of public libraries; increased appreciation of the fine arts; the eradication of illiteracy; training in citizenship; better working conditions for women and children; the abolition of child labor; prison reforms; more adequate pure food laws; raising of the standard of living; conservation of our national resources; creation of National parks; better understanding of international relations leading toward world peace.

Fashionable Trends

An important fact is that woman is essentially a conservative being. She is conservative in institutions which have real value and meaning—home, family, and peace. These she desires to have above all else, and these she desires to continue. She is pseudoprogressive in things which have little meaning in themselves, such as fashions, perfumes, lipsticks, and the various cosmetics.

Man, on the other hand, is conservative in things which in themselves have little meaning—his clothes, for instance. He is satisfied to wear the same or essentially the same garb that was worn when Dickens wrote his *David Copperfield*. The hole in the lapel of his coat, the buttons on his sleeve, the two buttons on the back of his cutaway or his full-dress coat are all remnants of another age. The hole in the lapel dates to the time when in foggy London the collar could be turned up and the lapel hole then met a button which held the collar tight against his throat. The buttons on his sleeve belong to the era when Frederick the Great recruited his army among the yokels of Branden-

burg. They were all six-footers, and when he placed the foot-high shakos on top of their heads, they must have presented a formidable guard standing in front of Potsdam Palace. However, they still were yokels; and when in winter their noses ran, they wiped them on their sleeves. When Frederick noticed this discrepancy, he ordered brass buttons to be placed on their sleeves. Modern man perpetuates this in bone or plastic buttons and does not know why. The same is true about the two buttons on the back of his long coat. In the eighteenth century soldiers on protracted marches buttoned the corners of their uniforms to the two buttons in the back. Modern man continues to have the two buttons placed there because he is used to seeing them there. None of the above conservatisms have any function whatsoever.

Maturity and Progress

Man is pseudoprogressive in things which should have great meaning but he is not truly progressive. *He mistakes mechanical advances for progress.* True progress consists of an intensification of one's regard for one's fellow men. Man thinks of improving his gadgets. When he was a little boy he played with toys. When he grew up *physically*, he continued to play with gadgets believing them to be the saviors of mankind. Yes, and now he is playing with the most evil and the most dangerous gadget of all—the atomic bomb. This is his progress.

Woman, on the other hand, gives life, and in anguish does she bring forth her children. She not only does not want to see life destroyed; she goes much farther than that. After her children have gone through school and have become self-sufficient members of society, she gives the surplus of her love to the community. In his admirable book *The Mature Mind*, H. A. Overstreet, among other things, mentions the fact that identifying oneself with one's community is a sign of maturity. An immature mind lets things slide, takes no interest (that is, no active interest) in community politics. The election returns are an example. Many American men do not go to the polls.

Although women voters outnumber men voters by one and one-half million,

they are not proportionately represented in either the U. S. Congress or in the state legislatures. We can count the Congresswomen on our fingers: Katherine St. George (N.Y.), Reva Beck Bosone (Utah), Frances P. Bolton (Ohio), Edith Nourse Rogers (Mass.), Mary T. Norton (N.J.), Mrs. Cecil M. Harden (Ind.), Mrs. Chase G. Woodhouse (Conn.). There is only one Senator: Margaret Chase Smith of Maine. The Treasurer of the United States, however, is a woman—Mrs. Georgia Neese Clark of Richland, Kansas; the Director of the U. S. Mint is Mrs. Nellie Tayloe Ross, formerly the governor of Wyoming. There are two women ambassadors: Eugenie Anderson, Ambassador to Denmark, and Mrs. Perle Mesta, Minister to Luxemburg. Frances Perkins was Secretary of Labor in Franklin Roosevelt's Cabinet. The highest honor thus far accorded a woman was bestowed upon Mrs. Anna Rosenberg who is now Assistant Secretary of Defense. Of the 7500 state legislators only 225 are women.

Why this apparent disproportion? Since there is nothing in the Constitution of the United States that would bar women from holding the highest offices in the land, their absence from our legislative bodies makes us ask the above question. The answer is simple. Women are not yet aware of their strength. When the time comes and they will become aware of it, our men-folk had better look out, for women can become formidable in the good sense. During the past fifteen or twenty years I have been patiently gathering statistical data all of which prove beyond any doubt that women not only influence the behavior of men but possess superior judgment of human nature. They excel in sizing up the mental state of a person from what he says or from his facial expression. Their vocabulary is larger and more effective than that of men. At all ages they excel in the knowledge and understanding of words. This will prove very valuable in any legislative discussion where our men have bungled and brought us to various political and diplomatic quandaries.

As a teacher I can testify that women are faster and more adept at reading books; they also reveal less tension dur-

ing that activity than do men students. At all educational levels the grades of women students have been higher on the average than those of men. Dr. George J. Dudycha, in his *Dependability of College Students* says, "In College, women students withdraw approximately 63 percent more books from libraries than men students."

In business too the woman is the more careful investor. A survey of stockbrokers' opinions reveals that women are more cagey in making stock and bond purchases: "They ask more questions about stocks and bonds before buying them" (E. F. Barnard, *Ladies of the Ticker*). Excerpts from many studies and authoritative statements supplied by the Metropolitan Life Insurance Company, the American Telephone and Telegraph Company, and many other large corporations indicate that women hold the purse strings. It is no longer a secret that they own around 80 percent of the wealth of the United States.

An intensive survey in industry reveals also that women are found superior in occupations calling for contact with the public. They are reported to be more polite and pleasant, more conscientious, better on detail, and more accurate than men.

They exert more influence than do men on the formation of character and opinions of their children. First as mothers or aunts, again as teachers—the majority of all American school teachers are women. In intuitive thinking, often called the most valuable type in daily contacts and the most difficult to measure, women have the edge—all psychologists agree. (Dr. Gordon W. Allport, *Personality—a Psychological Interpretation*.)

They are more purposive in life. A careful study indicates that women know what they want to do as a life-work, and retain their occupational choice in a more sustained way than men. Perhaps still more important than this last fact is the one having to do with situations surrounding women's lives. They more readily identify themselves with situations about them; their egos are more closely connected with their environment. I have this on very good authority and have given the problem much study myself.



Women's senses are keener than those of men. For example, so superior are they in their skill in handling paper money that they accomplish results that would be utterly unattainable without them. A counterfeit bill may go through half the banks in the country without being detected, until it comes back (often torn and mutilated) into the hands of Treasury women. They shut their eyes and feel of a note if they suspect it. If it feels wrong, in half a minute they point out the incongruity of the counterfeit.

Last but not least, and in order to demolish the age-old fallacy of the weaker sex, their endurance is greater than that of men. Trained welfare workers, observing masses of people in crises—such as floods, famines, and wars—report that women as a rule hold up better under the strain. A study of chorus girls and prize fighters made some years ago resulted in the conclusion that the former were fresh and eager to work after hours of vigorous rehearsal; whereas, the prize fighters were all worn out in a few minutes.

I reserve the best for the last. In whatever church one might enter, one would find more women in the pews than men. Why? My answer is that women feel the divine spirit more keenly than men do. They are nearer to God than most men. Abraham Lincoln

said, "Whatever I am and ever hope to be I owe to my angel mother." This statement could be duplicated by countless men everywhere and in every age.

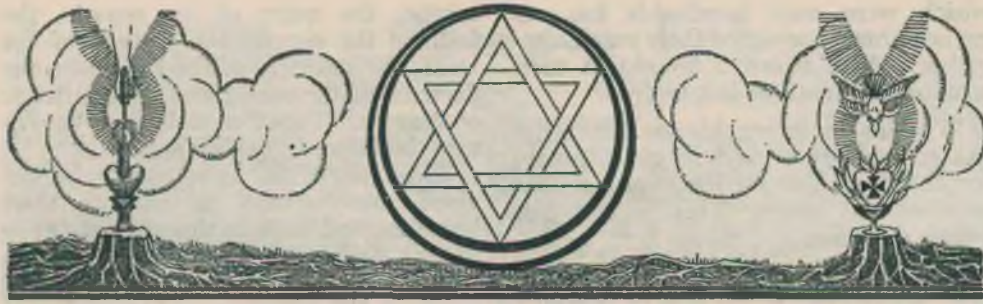
The time has come for them actually to take leaderships into their own hands, or attain some more equitable proportion to the leaderships of men. Since culture depends on women, since they are social purifiers, since they possess the qualities which I have enumerated above, and last since they own most of the wealth of the country, they should also have more voice in the government of the affairs of men. *Never before in the history of mankind have there been so many little men in so many high places.*

The feminine sex represents the most natural protective unity of mankind. Women gather comfort for the sake of those they love and their love extends beyond the mere confines of their homes. They devote themselves to their communities. Finally because their conservatism embraces the three great values—home, family, and peace—they should be urged to take the lead in shaping the destinies of man. True womanliness raises them to an importance of first magnitude by means of which all of us may be brought nearer to our ideals, to God, and to all the lasting values of mankind.

HIGHER INITIATION FOR NOTED EGYPTOLOGIST

Dr. Georg Steindorff, world-renowned archaeologist and Egyptologist, passed through transition on August 28, 1951 at his home in North Hollywood, California. Dr. Steindorff devoted a lifetime of study and exploration to bring to light the facts about ancient Egypt. He held the Chair of Egyptology at Leipzig University for forty-five years. He was one of the former teachers of the late James Henry Breasted, famous American archaeologist. For many years, he edited the popular Baedeker's Guide to Egyptian Antiquities, and the translation of their hieroglyphics. He wrote numerous works on the Coptic language and on Egyptian history, which have been published in several languages. He was truly a great man and humanity owes him a debt of gratitude for his contribution to civilization.

Dr. Steindorff for many years was technical consultant of the Rosicrucian Egyptian, Oriental Museum, where his memory will always be cherished in appreciation of his work.



Truth and Destiny

By JOHN HAY ALLISON, F.R.C.



A WISE MAN, with truth, is wiser, and yet truth alone does not confer wisdom; experience is needed too. Truth is the most elusive thing in the world—sought by the greatest number and found by only a few. Some have it in their youth and squander it in vanities; some die young and take it with them; others seek it all their lives, and find it at last in their final moments on earth. To each, truth has an individual reality.

Men have been burned at the stake for trying to express, to their fellow men, life's purpose as they saw it; and with these men truth vanished, like the flames which swept their earthly forms away. Christ was crucified for trying to bring the truth of being to His generation, yet the people of His day esteemed Him the least. The same could be true today, were He to reappear with a similar message, in keeping with the altered conditions of the present.

Truth, like God—like the sunlight, like the fresh air and the rain—is everywhere that life is; yet, as these necessities are taken for granted, men place values on useless things or destroy treasures merely by impressing them with the taint of possession. For example, many men have more gold than they can carry or spend; others store it up all their lives in order to die rich, as if life were a race where someone else collected the prize.

In the life of every man, gold banishes truth—for a time. Few men outgrow gold, but the names of those who do, stand out like monuments of human progress.

Statues of them repose in halls of fame, or their whitened, forgotten bones litter the empty wastes of deserts, or the solemn deeps of oceans where only the bold dare venture.

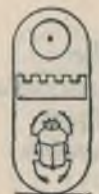
The time will come for men to learn that "Gold is durable, but truth springs eternal in the ever-present frontiers of the human mind."

Vanities, most of them changing with fashion, are sought after, fought for and bought, while truth lies discarded in the street, or is hunted down and destroyed. The presence of truth fills the evildoer with a sense of guilt, inadequacy, and shame.

Joy seems to be related to truth, for it too springs freely into being. It activates the heart with a new rhythm, and like flowing sap and the budding shoots, consciousness seeks higher levels and wider circles as if to express the grand harmony of celestial springtime.

Some secrecy, or discretion should be preserved in the use of truth; for this gem, in the hands of knaves or fools can endanger or impoverish us all. If shared amongst the virtuous, a true ideal can lead to universal happiness. It needs only to be spoken or shown, and sooner or later men will understand and appreciate it.

The grand parade of mankind towards the light is marching over truths



which were only handholds for our grandfathers—or out of their reach altogether. With triumph bought at such a price, can truth at last be free?

Wisdom in living blesses him who has it, and grows as it is given away, for the giver has no less, and he that receives has more. This is one gift which dignifies.

Truth thus measures its adherents, and blesses them in the degree to which they possess it. It measures the respect a man has for his God. Thus a man's narrow concept of God shows as bigotry, his greed as selfishness, his pride as cruelty, and his lust as fear. Truth is the yardstick by which the stars are regulated, and the equinoxes timed. With it, we measure the energy quotient of the atom, and compute the impact force of the hydrogen bomb.

Truth attracts. Activated truth demonstrates the relationship between the form and the source, the cause and its effect, between the idea and its execution. Truth is the discipline of the

ascetic, the quest of the mystic, the faith of the simple, the ransom of the weak, the standard of the righteous, the doctrine of the meek, and the challenge of Nature. Together, all these constitute the Law of the Universe.

Throughout the ages, men have devised many ways to enslave their brothers, and do so to the present day—in the atheistic approach to science, the invisible chains of international banking, the brutality and ignominy of slave labour, the thralldom of drugs and alcohol—all these have united in undermining man's natural integrity.

The knowledge of true living makes man a demigod, capable of bringing the Universe into his dominion, of beating pathways to the farthest stars, of separating the inseparable, of magnifying and measuring the invisible. However, without conscience, although his frontiers rested on galaxies and nebulae—without truth—man has no more significance than the ninety odd cents worth of chemicals of which the human body is composed.



Black Elk Explains Peace Pipe



KNOW that it is a good thing I am going to do; and because no good thing can be done by any man alone, I will first make an offering and send a voice to the Spirit of the World, that it may help me to be true. See, I fill

this sacred pipe with the bark of the red willow; but before we smoke it, you must see how it is made and what it means. These four ribbons hanging here on the stem are the four quarters of the universe. The black one is for the west where the thunder beings live to send us rain; the white one for the north, whence comes the great white cleansing wind; the red one for the east, whence springs the light and where the morning star lives to give men wisdom; the yellow for the south,

whence comes the summer and the power to grow.

But these four spirits are only one Spirit after all, and this eagle feather here is for that One, which is like a father, and also it is for the thoughts of men that should rise high as eagles do. Is not the sky a father and the earth a mother, and are not all living things with beak or wings or roots their children? And this hide upon the mouthpiece here, which should be Bison hide, is for the earth, from whence we came and at whose breast we suck as babies all our lives, along with all the animals, birds, trees and grass and because it means all this, and more than any man can understand, the pipe is holy.

From *Black Elk Speaks, Being the Life Story of a Holy Man of the Ogala Sioux*, by John G. Neihardt. Copyright 1932—John G. Neihardt. William Morrow Co., New York. (Reprinted by permission)



ON Sunday, August 12, an exhibition of thirty-seven paintings of 21 modern British painters was formally opened in the Modern Gallery of the Rosicrucian Egyptian, Oriental Museum. A capacity audience saw two documentary films on Britain and heard a brief but enlightening talk by Miss Kathleen M. Graham of the British Information Service who came from San Francisco for the exhibition's opening.

This exhibition, organized by the British Council in conjunction with the Vancouver Art Gallery of Vancouver, British Columbia, is said to be representative of present-day British painters without pretending to be a cross-section of all modern work.

Most of the exhibitors have studied in standard British schools and have traveled, painted, and even studied abroad. They do not, therefore, represent a viewpoint that is in any sense either British or insular. Nor for that matter is their work recognizably distinct from the modern trend toward abstraction and subjective evaluation noted elsewhere. It is possible to agree with the judgment of Doris Shadbolt, Educational Director of the Vancouver Gallery, that these paintings reveal a "personal solution to the problem of abstraction." It also seems possible to disagree with, at least question, her judgment "that the English artist continues to be a poet, rather than an architect in paint." But even here perhaps the disagreement is occasioned by a lack of complete understanding of the sense in which the terms *poet* and *architect* are used.

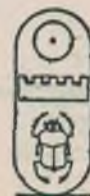
There is no question at all, however, as to the interest and challenge of this

exhibit. One is forced to meet the subjective side of the painter in almost every case, for there is little of the obvious here—nothing at all of the photographic. Still-life is no longer fruit and flowers and patterned bowls and transparent vases, nor are landscapes such classic dells as those where picnic cloths may be spread. Everything rather is depicted with its interior structure or mechanism intruding itself, or with its values muted or distorted by some oblique approach of the artist. There is a restless searching and probing about it all as though only one thing were agreed on and that is that prettiness holds no answer. Only in a few places does one feel that tranquility touches these painters at all. Their lines are strident, their colors violent and angry, their figures stark and clamorous.

If one could rearrange them somewhat so that one could proceed cautiously from the familiar and objective to the unfamiliar and esoteric, it might be less disturbing; but, since life itself presents no such arrangement, it is perhaps not to be expected of art. We must accept the impact of it all as best we can and find within ourselves that which will unify it into an acceptable pattern.

So here we find L. S. Lowry's *Beach and Promenade*, a quaint and quiet study of white sand, people, and dogs all warm and friendly, neighboring John Piper's more awesome and brooding *Beach, Anglesey* and William Gear's *Autumn Landscape* which appears anything but friendly seen from above and streaked with threatening black shadows.

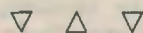
Next, there is Robert MacBryde's still-life *Red Glass Lamp and Marrow*, unreal but startling in vibrant pastel coloring—a really decorative and charm-



ing piece. Beside it, one sees Wyndham Lewis' armor-clad figures against a harbor background, sedately—almost classically—historical. This is *Armada*, and following almost in juxtaposition is Ben Nicholson's *Hibiscus* which, but for its title, might suggest as well the midnight sun.

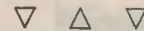
So it goes; one is baffled, amused, instructed, and made fearful by turns. The meticulous and the heavy-handed meet one in all places. Matthew Smith uses his color—reds, yellows, and blues, mostly—fiercely and sensuously. William Scott is severely humorous, Lucien Freud is subdued and meticulous; Patrick Heron muted pastels—both careful and careless, Francis Bacon vague, nebulous and frightening. Only Stanley Spencer offers grounds of immediate understanding in his treatment of Resurrection themes.

These painters, nonetheless, are serious artists and in their work we have a first-rate selection of recent British painting. It is an exhibit immensely worth study, and it is to be hoped that many throughout the United States will have the opportunity of seeing it. It goes next to the Art Barn in Salt Lake City.

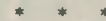


During August, the Imperator was in Europe in pursuance of official business. In addition to carrying out certain aspects of the international activities of the Order, he took occasion to be present at important gatherings of Rosicrucians in England, France, Germany, Denmark, and Sweden. His experiences abroad members may look forward to sharing in the months to come through the columns of the Digest.

It may be pointed out for the benefit of readers of the *Rosicrucian Digest* who are not members of the Order that the Rosicrucian Order throughout the world is everywhere known by its symbolic abbreviated title, AMORC. It is free from any form of commercialism, fanaticism, or extravagance, and it is equally free of religious or political bias. The Imperator's frequent journeys, therefore, are always for the single purpose of extending and perfecting its service educationally, philosophically, and scientifically, not to its members only but to all mankind.



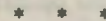
It is good to announce the continued growth of the Order in South America, a new Chapter being formed in Barquisimeto, Venezuela, in August. Its first Master is Dr. Epifanio Perez Perez.



Rallies have been almost an epidemic in the United States during August and September, with more to come in October. On the East Coast both New York and Boston rallies are scheduled. On the West Coast San Francisco and Los Angeles have announced rallies for the middle of October.



Word comes from the Pittsburgh rally that its announced feature "You Can't Believe You" and its accompanying demonstration went over "but big"!



It is worthy of note that most lodge bulletins carried extended comment on the international convention in San Jose. This can only mean that those who attended went home to sell next year's convention enthusiastically. This is as it should be and will mean that next year's gathering can only be bigger and better.

"Want ads" have begun to appear in lodge bulletins. Recently Oakland "advertised" for both men and women—the men to act as library hosts, the women to serve on the refreshment committee on business meeting nights. The pay happily was high and adequate—the sincere appreciation of fellow members. Who wouldn't be glad to work for such pay? How could any Rosicrucian hold out for more?



Thebes Lodge of Detroit seems to specialize in unusual christenings: Recently Sharron Lynn Tyler was christened according to the traditional Rosicrucian ceremony—by relatives. Her grandfather, Mathew G. Tyler, past Master of Thebes, acted as Herald. Her grandmother, Catherine Tyler, served as Matre. An aunt, Mary Beth Tyler, was the Colombe and another aunt, Colombe Jean Kucy of Windsor, Ontario, performed the duties of Torchbearer. Both her parents were former lodge officers, her mother, Helen Tyler, having once been Colombe in the Wind-

sor, Ontario, Chapter, and her father, John Tyler, having previously served Thebes Lodge as Outer Guardian. Her maternal grandmother, Stella Kucy, past Master of Windsor Chapter and its present board chairman, watched the proceedings from the benches. We can believe little Sharron Lynn to have been very thoroughly and permanently christened!

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From the land of 61° North Latitude, Soror Gudve Gjellstad has sent greetings to "Temple Echoes" in the form of a book of poems, *Solelds ande*, in Telemark.

Likewise, Frater J. S. Thurston, a pioneer of Laguna Beach, California, has sent a volume of his called, *Laguna Beach of Early Days*. Interestingly enough, Frater Thurston ties-in his arrival at Aliso Canyon with his home-

steading parents while the fires of the Chicago disaster were not yet out. That was, he reminds us, just twenty years after California had been admitted to the Union. It was the year when the Treaty of Paris was signed, making Germany one of the great powers of the world, and it was just 95 years after the Declaration of Independence. The book jacket, by the way, describes Frater Thurston as 78 years young, with a weather eye on the future.

From the U. S. Zone of Austria come greetings from Frater and Soror S. Paul Allen. Frater Allen is a former master of the Pittsburgh Lodge and of the Dayton, Ohio, Chapter. He has been doing liaison work for the American Red Cross since 1944 and has been overseas since 1950. Frater Allen is an amateur radio operator with call letters OE13RC.

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Slave or Master?

(Continued from Page 378)

necessary for this realization. Virtuous habits and aspirations can be carried on in everyday life regardless of where we are. Socrates' idealistic thoughts lifted him from his environment. It is said that Socrates could, at will, be alone with his thoughts in the crowded streets of Athens.

One can be natural while regulating his life. This can be done with the exercise of a certain amount of conscious self-surveillance. Self-improvement and the mastery of oneself, however, should not become an obsession. It is stupid to exaggerate literalness. Great men act and live naturally. Our greatest and most profound moments can be experienced naturally while we live natural normal lives.

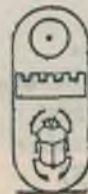
He who would master life does not make endless plans before taking the initial step. Furthermore, he does not load himself to a point where he is overburdened with preparations and techniques. A technique, if used at all, can be used simply and naturally as a part of the plan of living. To live

well and purposefully is the test of wisdom. To live well gives reason for living, for manifesting the very best and noblest of which we are capable, and for having that necessary experience which brings us contentment and happiness and the knowledge that we can help others have the same realization.

Man Learns by Becoming

As the Buddhist teachings point out, man does not learn by accepting that which is virtuous. He learns only by becoming that thing. Many of us have found that what we are prevents us from becoming what we desire to be; therefore, if any change is to be brought about, it must be done through our own efforts.

It may seem trite to recall anecdotes to the effect that *a person has only that which he has earned or one deserves no more than he has or the unhappy man does not deserve to be happy*, but since these are truisms, the process of attaining that which we want



more than anything else, the goal toward which we are striving, is necessary experience in the unfoldment and development of our inner selves. It is that to which we sincerely aspire that is truly important. If we have no aspirations, our static condition prevents us from being anything different. In mastering ourselves, we also master worldly conditions about us. Through mastership we bring about that which we most desire. After all, happiness and a sense of well-being are not bestowed on a person; they are achieved.

There should be no place in our lives for fear. Fear paralyzes personal growth. Every thoughtful person who would be master of himself should consciously enlarge and expand his horizons, set greater goals to attain, and advance himself in knowledge and wisdom. These bring personal inner freedom. This is the way to accomplishment.

For every effort there can be a reward, for whatever action or effort is put forth is a means to an end. The ideal to which we aspire must be earned. It can be earned only through discipline and consecration to higher principles of thought and conduct. In other words, we must endeavor to be worthy of growth, endeavor to qualify ourselves to receive the best which life has to offer. This gives us spiritual stature, spiritual greatness, and usefulness which were previously unmanifested.

No one can force another to aspire to greater things. Growth and the extension of one's horizons in his personal experience must be brought about through his own toil and application. Experience will show him the way. It is not important whether we have the realization of all we would desire. What is important is that we endeavor to be worthy of receiving the highest realizations. Each can build his own moral integrity. Each can bring about

the process of re-educating himself so that he lives and expresses true philosophic efficiency.

It is not necessary for one to be a slave to hapless, tiresome, tedious thought and action. But do not become discouraged if the process of bringing the desired change seems slow. The human self cannot bring about a change overnight. Change brings growth, but a single effort will not bring about a miraculous result. When man masters the trials and vicissitudes of life, he becomes truly great. The trials and tribulations are experiences which deepen and broaden him so that he rises triumphantly to a richer and fuller destiny.

Mastery of Life

If the present conditions in our lives are not as we desire them to be, if we are not to be slaves to our present habits, we must bring into action all of our resources and faculties so that the changes we personally initiate will bring about the accomplishments and manifestations of our desires and ideals. To be master of our life means that we must be calm and collected when situations unfold. We must have sufficient relaxation that we thereby may gain necessary strength with which to tackle new problems. We must learn to sturdily accept misfortune and transform it into good fortune.

With self-discipline and self-control comes personal progress, and we become patient and tolerant in understanding and in our human relationships. As we gain new experience and knowledge we gain in power and strength. We learn to think intelligently for ourselves. We learn to have faith in our talents and abilities, and most of all in ourselves. Life will bring no regrets, for we will have learned to master life by living a rich, full, and noble life. We will have found peace within ourselves, and peace with our fellow men.



BEAUTY IN SIMPLICITY

Commonplace activities in the ancient land of Egypt often provide an intriguing, artistic appeal. The realism of natural living devoid of sham and artificiality provides a simplicity that has a whimsical attraction. Characteristic of this is the primitive sailboat above, loaded with passengers and grain, slowly crossing the lazily moving Nile.

(Photo by AMORC Camera Expedition)

The Mystery of Miracles

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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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